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INTERNATIONAL BIBLE STUDY.

November 27th 1881.—*Exodus* XX. 1-11.

"And God spake all these words, saying, I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage."—Jehovah thy God. Either he is thy God or else thou art without God in the world. Better be without all besides than without God. Perhaps some one may say, What matters it if I be without God when I have my faculties of mind and body, my influence in society, my wealth. Are these things thine? If they were thine they could not be taken from thee; but may not God take them from thee at any moment? When thou liest down to sleep at night, hast thou any guarantee that thou shalt wake again? Hast thou found any place so secure for thy wealth that thou art certain of finding it there to-morrow? Thy liberty, thy breath, thy life, none of these are thine. Dost thou give instructions to thy blood how it shall flow through the arteries and veins, or to thy lungs as to what they shall do with the air that reaches them? Art thou not dependent on the author of thy being for the means of continuing in being? He is thy God, and in him thou dost live and move and have thy being. Being thy God he is thy sovereign, and condescends to make known to thee his will concerning thee. In creating thee, he had some object, and that object can only be secured by thy observance of his commands. He is a God of love, and he desires thy happiness and his commands indicate to thee the conditions of happiness. The Israelites had been favoured with such signal displays of the divine beneficence that it would have been most culpable in them to doubt that his commands were expressive of his kindness towards them. His first command is, Thou shalt have no other God before me. Strange that men should desire any other God than the one that exists; that creatures should find fault with the omnipotent and holy One that made them, and should persuade themselves that their wretched imaginations, polluted by sin, could present to them something more worthy of confidence than the living and true God. Yet all over the world, without any exception, we have seen the nations, tribes and tongues of men preferring the creatures of their own imaginations to the mighty and ever-blessed God who made heaven and earth and filled them with objects of beauty and utility. There is no conception of deity or satanity that men have not preferred to the true God. Not only is God to be our God alone, but we are to worship him in spirit and in truth without any intervening symbol or image. No language could be more express than this. Men are forbidden to make any thing resembling any existing thing, or any combination of such likenesses, to be bowed down to or worshipped. Pictnres and images of the saints and of the Virgin Mary are strictly forbidden. All image-worship, all use of images in worship is here strictly forbidden. "For I the Lord thy God am a jealous God." God demands the whole heart. The only way in which amity between man and man can be established is by uniting men to God. We are to love one another indeed, but we are to love him in one another. Unless my neighbour loves God with all his heart, what guarantee have I that he will not prove my enemy? Let him thus love God, then I know that he will be careful not to break those laws which God has given for my security and comfort. "Visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me." They show their hatred by turning from him to any and every object of worship that their depraved imaginations may present to them. Not only the ignorant but the wise and prudent, not only the barbarous but the civilized. God has so constituted society that the thoughts and ways of one generation descend to their posterity, acquiring strength with every additional descent; if the ways and thoughts are in accordance with those of God, a great blessing will be the inheritance of those who come after; if contrary thereto a great curse. Man flatters himself that the gods of his choice will smile upon him and let him have his own way, little thinking that his own way is his ruin. But such is the fact. Idolatry, polytheism, false religion of every kind, is a curse to man. The gods of his imagination have no real existence; yet it is unto him as though they existed and swayed the universe. The dominant ideas of men govern men to their confusion. "Showing mercy unto thousand of them that love me and keep my commandments." They that love God find out that his commands are the expressions of his love, and find a great reward in keeping them. The third command forbids the taking of God's name in vain; using it without any sense of the greatness of the being to whom it belongs. We should not use the name of God without the thought of his majesty, purity and omnipresence. This command is fitted to teach men the responsibility connected with the faculty of speech. The honour of God is a sacred deposit committed to all to whom it is given to know God. In order that we may never take the name of God in vain it is necessary that the love of God be reigning in the heart. The next command requires men to hallow the Sabbath. The seventh day of rest is one of the greatest of heaven's blessings, checking and thwarting the cupidity which would lead those who have power to use it oppressively, and securing once a week that those who are under their sway may have a taste of liberty and repose and remember their spiritual needs. The seventh day is the Sabbath of the Lord thy God. It is the poor man's day because it is God's day. Six days man shall labour and the fact that the Maker of all things has decreed it shows plainly that it is not necessary for man to labour more than six days out of seven to procure all that physical nature demands. This world would be a very different and a much sadder world from what it is to-day, if man had had no Sabbath. Men might as well complain that God had given them the night to sleep in, as complain of the institution of the Sabbath. Who can deny that these commands are worthy of God, and that the world would be a better and a brighter world to-day if men had been ruled by them? In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it. How far men had observed the Sabbath during the 25 centuries preceding the Sinaitic revelation, we cannot say; but the division of weeks so widely observed in Asia from the dawn of history, favours the view that the the institution had not ceased to be altogether observed.

WEEKLY REVIEW.

—The Oxford Mission in Calcutta are betraying their Romeward tendencies. The *Indian Chr. Herald* has been taken to task by them for maintaining that the Scriptures alone are the divine rule of faith. Certain tracts issued by that mission teach the same perilous doctrine, that the Scriptures alone do not constitute the Christian Rule of faith. The *I. C. Herald* in its last issue combats the doctrine that tradition shares with scripture the honourable position of determining the Christian's faith. No one can read the Scriptures impartially without perceiving that they undertake to give us full instruction with regard to all that is vital, so that "the man of God may be perfect, thoroughly furnished unto every good work." The law of God is perfect. A curse is pronounced on those who add to the Scriptures. Scripture is confessedly the word of God. Tradition, as even its upholders acknowledge, is but a mixture of truth and falsehood, needing to be separated so that the former may be embraced and the last rejected. Now could any thing be more absurd that the assumption that the faith of the Christian cannot be determined by that which is confessedly the truth, but that we must also have resort to that which is a combination of truth and falsehood? The *I. C. Herald* says:

The seventh article of religion agreed upon as an article of faith in the Church of England is in these words: "Holy Scripture containeth *all* things necessary to Salvation: So that whatsoever is not read therein, nor may be proved thereby, is *not* to be required of any man, *that it should be believed as an article of faith*, or be thought requisite or necessary to Salvation." As a loyal son of the Church of England, Mr. Willis should regard this as quite sufficient. If this, however, does not

satisfy him, we will quote one or two of those Christian Fathers on whose authority he relied in proving the Apostolical institution of Episcopacy. Thus Irenœus says:—"*Read* very diligently that Gospel which has been given us by the Apostles, and read very diligently the prophets, and you will find the *whole* course of action, and the *whole* doctrine, and the whole passion of our Lord proclaimed in them." Tertullian: "Take from the heretics the principles they hold in common with the heathen, so that they may be left to prove their points from the Scripture *alone*." If needed, we could fill up column after column with numerous quotations from the Fathers but those given above ought to suffice.—

—In August last we wrote a couple of articles on "The Power that worketh in us." The line of thought pursued in these would perhaps seem to many to be not in harmony with opinions that are so common in our churches as to be almost never called in question. An extract or two will serve to bring the articles to the minds of those who read them carefully.

"In none of the apostolic letters written to the primitive churches, are Christians directed to look and pray for the outpouring of the Holy Spirit, neither does our' Lord in his letters addressed to the seven churches, bid them seek the outpouring of the Holy Spirit, though some of these churches were in a very critical state and in danger of having their candlestick removed out of its place. There are many solemn warnings and admonitions and entreaties in all these epistles and the presumption is that the Spirit of God *was with the believers* to enable them to obey these instructions."

"At this moment there are probably myriads of Christians on their knees, imploring the descent of the Holy Ghost, to whom the Scripture is saying, Arise and do the first works; repent; put off the old man, put on the new man; pay your debts; sell your superfluities and give to the needy; speak to your neighbours of the great salvation; confess your faults to those whom you have injured in reputation or otherwise; care for your poor relatives; show kindness to your servants; in a word, take up your cross and follow Christ and be all that you are asking the Holy Spirit to make you."

We are led to refer to these articles by a letter received from a friend in America, who says:

"The articles in the *Guardian* of August 13 and 20 entitled 'The Power that worketh in us,' set forth a truth of the greatest importance, and the presentation of which these times especially require. A fervent zeal to propagate the Gospel is not enough. It must be tempered by wisdom, and wisdom comes from a knowledge of all God's revealed truth, from the harmonious adjustment of the different parts of this truth. Heresy is founded not so much on error, as on partial truth. You have made your point very clear in these articles. Into my own mind they throw a light which I have been groping after, and am now rejoiced to get. There are so many excellent religious essays and discourses which are of no use to me. They only say in a different manner what I already know. I go back to my daily reading of the New Testament with fresh pleasure. What I find there is satisfying, for not only is the word, the letter, from God, but the light to my understanding which it brings with it. For how can I doubt that when I ask God to teach me by his Spirit he does so? Not that the full meaning of a passage is always made clear to me, but what I need I get. I wish you would have these two articles published in a pamphlet form and circulated."

If our memory serves us rightly, something like the view advanced in these articles was once brought before us and we did not accept it, as we could not see how to reconcile it with certain established facts in our experience. The artieles were not written for the purpose of presenting any view but simply to enquire what was the teaching of Scripture on the general subject. We may have something more to say on this topic next week.

—Some rather scornful letters have appeared in one of the daily papers on the subject of what is known as the Pillow Mission. Perhaps the taste that dictated this name for the particular work undertaken by this Mission is not beyond criticism; but the work is one that thoughtful and sympathizing spirits should heartily approve. Will any thoughtful man or woman venture to say that a kindly written letter directing the thoughts of the patient to the love of Him who sent His Son into the world to bring men back into harmony with himself, is only fitted to annoy a patient in the Hospital on Christmas morn? Why is Christmas a festive day with Christians? Because it commemmorates the birth of Him who came into the world for its redemption. And we are asked to believe that it is a piece of impertinence to place such a letter as we have described on the pillow of a sick man. The people who have been attacking this mission exhibit no little displeasure at the thought that a letter conveying some of the precious promises and invitations of the Son of God should be conveyed in the form of a letter to the sick. We wonder how many visits these persons pay in the course of the year to the inmates of the hospital, many of whom are strangers from a far-off land. The parties who send these Christmas letters give good evidence of their interest in those whom they address on Christmas, by visiting them on other days of the year. There is ample testimony that these letters have carried cheer of the best kind to many hearts. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

—In humble imitation of the Pope Gregory who struck eleven days from the calender, the Bombay Government have decreed that in all the Government offices of this Presidency a half of an hour should be sacrificed and the clocks moved on that space so that Madras time shall rule in Bombay. Government may perceive reasons for this change that we do not; but it is likely to lead to confusion and misunderstanding. Life itself is sometimes staked upon the right understanding of an appointment, and it seems to us to be a mistake to introduce rules that tend to embarass this matter of punctuality. It is taken for granted that all the employés of Government will be able to attend office half an hour earlier without inconvenience. We doubt this.

—The people of Madras have fought a good many battles with the sea to obtain the means of sheltering the ships that have occasion to visit that part of the coast. Money and engineering skill have been abundantly taxed to baffle the surf that has hitherto made landing there such a peril. The splendid harbour works whose completion was expected at an early period have been so dismantled by a cyclone as to make it evident that something still more cyclopean is necessary, to provide an artificial harbour for the shipping.

—In another column we have placed a list of the appointments made at the Methodist Conference at Bangalore. From this it will be seen that the Rev. S. P. Jacobs, lately ministering to the church in Grant Road, is transferred to the Colar Mission, (Miss Anstey's.) It was the wish of Miss Anstey that the Conference should appoint a man to have the spiritual care of the 350 orphans under her charge at Colar, Mysore, and she expressed an earnest wish that Mr. Jacobs might be selected. On Wednesday evening there was a large gathering of the friends of Mr. and Mrs. Jacobs to take leave of the retiring pastor and his much esteemed partner. It was made very evident by the speeches made on this occasion that there are many here who entertain feelings of warm attachment and admiration for these servants of the Lord. A handsome writing-desk was presented to Mr. Jacobs and an illustrated copy of the revised New Testament to Mrs. J. The Rev. Mr. Northrup will assume the pastorate vacated by Mr. Jacobs, and the Rev. Mr. Shreves, appointed to Poona, will be succeeded at the Fort by the Rev. Mr. Oakes late of the Dhurmtollah Church, Calcutta.

—We confess that it is with some little trepidation that we observe the assumption by M. Gambetta of the port-folio of Minister of Foreign Affairs of France. He proposes to introduce great changes *gradually* but does not tell us where he proposes to stop.

Appointments of the S. I. Conference of the M. E. Church, at Bangalore, November, 1881.

Bombay and Madras District.

D. O. Fox, *Presiding Elder.*

Bombay,—Grant Road	J. A. Northrup,
,, —Fort	T. H. Oakes,
,, —Mazagon	W H Stephens,
,, —Marathi Circuit	Geo. Bowen,
Poona and Lanolee	O Shreeves,
Egutpoora	A. G. Fraser, W. W Bruere,
Bhosawal	G. H. Greenig,
Nagpore	T E. F. Morton,
Ahmedabad and Baroda	A. H. Baker,
Poona School	W. E. Robbins, A. Vardon,
Agent. Methodist Book Depository,	J. A. Northrup,
Madras,—Vepery & Perambore,	I. F. Row, W. B. Osborn,
,, —Black Town,	J. Blackstock,
Bangalore, Richmond Town	C. W. Christian,
,, Memorial Church	D. H. Lee,
,, Tamil Curcuit	I. A. Richards, B. Peters,
Bellary and Railway Line	W. A. Moore,
Chadarghat (Hyderabad)	R. E. Carter,
Secunderabad	F. G. Davis,
Telugu Mission	C. B. Ward,
Colar Misssou	S P. Jacobs,
Bangalore School	Ira A. Richards,
Superannuated:	W. E. Newlon,

Calcutta District.

J. M. Thoburn. *Presiding Elder.*

Calcutta,—English Church	J. M. Thoburn, J. S. Stone,
,, —Bengali Circuit:	Prosunno Koomar Nath,
Seamans' work, Lal Bazar	G. I. Stone,
,, Hastings	L. R. Janney,
Jamalpore Circuit	W A. Thomas,
Saidpore ,,	J. P. Meik,
Rangoon	J. E. Robinson,
,, Seamans' Mission	H. Jacobsen,

Allahabad District.

D. Osborne, *Presiding Elder.*

Allahabad	D. Osborne,
Jubbulpore	W. D. Brown,
Harda	(to be supplied)
Khandwa	J. D. Webb,
Mhow Circuit	C. W. D'Souza,
Agra	W. F. G. Curties,
Bandikui	M. B. Kirk,
Meerut	Geo. K. Gilder,

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Roorkee	W Bowser,
Mussoorie	M Y. Bovard,
Lahore	James Shaw,
Kurrachee	Jas. Lyon,
William Taylor	Conference Agent.

Lay Missionaries.

C. A. Martin, Principal Calcutta Boys' School,
Miss M. E. Layton, Supdt Calcutta Girls' School,
Miss M. B. Spence, Supdt Cannington Girls' School, Allahabad,
Miss E. H. Warner, Supdt Rangoon Girls' School.

NOTICES OF BOOKS AND REPORTS.

"The Missionary Review." We have repeatedly had occasion to refer to this Review, edited by the Rev. R. G. Wilder, formerly Missionary in Kolapore. It appears once in two months in the form of a bulkey and handsomely-printed volume containing information regarding the Missions of all Protestant and evangelical bodies. It has just completed its fourth year and may be regarded as firmly established. It has a sphere peculiarly its own, bringing together as it does the details of work done by so many different bodies, and entering largely into questions of administration. We are requested to state that any person in India wishing to subscribe for it has only to send Rs. 5 to the National Bank of India, Ltd. Bombay, to the credit of Rev. R. G. Wilder, forwarding the bank receipt to Mr. Wilder, Princetion. N. J., U. S. America, with the subscriber's address carefully noted, and the Review will come to him regulary for one year without further charge.

"Life of Jesus Christ." Part 1. "*Yeshu Christatse Charitra.* This is the first instalment of a Life of Christ in Marathi, by the Rev. Baba Padamanji, to be published in parts. We have here 40pp. 8vo. bringing the story down to the visit paid by Jesus to Jerusalem when twelve years of age. In the preparation of this work Mr. Baba is availing himself of the standard works relating directly or indirectly to the life of Christ. The name of the author is a sufficient recommendation. We hope to notice this work more fully when it has reached a more advanced development. The work is brought out by the Bombay Tract & Book Society. Each part is sold at an anna.

"Sources of the Kabir Religion:" By Valji Bechar. This is a Guzarati book printed at the Surat Mission Press. 336 pp. 18mo. It undertakes to give an account of Kabir and of his opinions, so widely diffused over India, and in many respects so remarkable. We can only at present acknowledge receipt of the work, hoping soon an opportunity of saying something more about it.

The Bombay Guardian.

SATURDAY, NOVEMBER 19, 1881.

JOY IN RELIGION.

There are some who bring the reproach against religion that it is a gloomy thing and makes men melancholy, and that man needs all the pleasure he can get in this life and does well not to occupy himself too much with religion. Then there are others who bring a very different charge against Christianity and say that the Bible appeals to the selfishness of men in its offers of happiness to those who yield obedience. These persons address us from a very lofty pedestal and in tones of dignified rebuke tell us that there is something immoral in joy and that the highest type of humanity is reached when we choose to be miserable. According to their dictionary, joy is selfishness and misery is virtue. Instead of demoralizing mankind by holding out to them the assurance that if they do well they will be happy, we are to tell them that if they are really good they shall be very miserable, and should be glad to be so. We can easily imagine what sort of a universe this would be if the ideas of these men had had the ordering of it. It so happens however that He who had the ordering of the constitution of the world was of a very different mind. His nature and his name is love. He has created men with a desire for happiness, and although he does favour the renunciation of personal happiness in order to promote the welfare of others he takes good care that what is renounced shall be restored with overflowing fulness. The highest type of humanity consists in being like God; and to say that the highest development requires man to despise the promise of happiness is to affirm that God must be the most miserable of all beings. How amazingly different is the teaching of the Bible. It teaches that God is love and that God is blessed forever, and that he has made all creatures with a capacity for happiness and made that happiness to consist with their highest development in virtue. Conformity to the laws that God has given us is virtue, and that conformity is joy. Thus God has joined together well-doing and well-being. The great mistake of man is that he is not willing to be taught of God as to what is true joy and how it is to be sought. He divorces what God has joined together, and imagines that he shall find joy in self-gratification. The joy of the world is a very unsatisfactory thing, speedily vanishing, to have its place taken by pain and bitterness and shame. In this world joy is often found in very disreputable company, in that of inebriety and sensuality and profligacy; and on this account some philosophers have conceived a prejudice against it and have denied that there was any thing heavenly about it and the right thing for a wise man to do was to treat it with contempt. But what they disparage is not the genuine heaven-born gift of which we speak. True joy is that which cannot be separated from obedience and love and purity, and unless we seek these at the same time we seek joy in vain. The eagerness with which men pursue excitement, so far from showing that they are joyful, only shows that they have an intense desire to escape from their habitual state of mind. It is because men are not at ease and that they do not find joy in the routine of ordinary life that they so eagerly run after entertainment. No man can be said to know what joy is who does not find it in the ordinary flow of life, but is obliged to seek the excitement of games, in-doors or out of doors, public and private entertainments, etc. The love of stimulants testifies very powerfully to the fact that men do not know what joy is. They seek to be lifted out of themselves; they find self to be a very poor companion. Men make a great mistake with regard to this matter. They find people very active in devising new kinds of entertainments, a recreation of some sort for every day, and it seems to them that people are very cheerful and that there is a great deal of enjoyment in life. But let it be observed that men are obliged to spend the greater part of every day in the business of life and it is because they find this a wearisome thing, a drudgery, a painful obligation, that they rush so eagerly after amusement, and return so reluctantly to these duties. Now it is only when joy is found in the staple of life, in the performance of the duties by which we earn our daily bread, that we can be said to be really joyous. The love of excitement shows that life is a failure, so far as regards true happiness. The man who is happy in fulfilling the duties of life, carrying the element of joy with him into all the details of his daily life, has no need of excitement and amusement.

The secret of joy is contained in the command of the Bible "Rejoice in the Lord always." In the Lord, not in the things about us except so far as they assist us to rejoice in him who made them. Men do not believe that it is possible for them to find their happiness in God; this is because they do not know God. The Christian has found the glorious secret of happiness, in the consciousness of a never-changing, never-failing friend, mighty to deliver, raising him above the force of mere circumstances, and shielding him from harm, even where the ills that flesh is heir to most abound. This thing has been throughly proved. For instance, in the life of the Apostle Paul. Bonds, imprisonment, stoning, privations and persecutions of every kind awaited him wherever he went, yet nothing could separate him from the love of God in Christ. The kingdom of God is righteousness, peace and joy in the Holy Ghost.

APOCALYPTIC SKETCHES. XLII.

"Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." xvi. 15. This is said in connection with the pouring out of the sixth vial. The words are uttered on the eve of the battle of that great day of God almighty. We may here say a few words with reference to the sublime event indicated by the words "the battle of that great day of God almighty." It was a great day of the Almighty when fire from heaven descended at the cry of Elijah on Mt. Carmel, covering the king of Israel and his idolatrous court and priesthood with confusion. That was a day of judgment, as God then came forth to declare that the word of Elijah was his word and the enemies of Elijah were his enemies. There have similarly been days of judgment in more modern times, when by some great public attestation God has made manifest with whom his truth was. The outpouring of the Holy Spirit on the disciples of Jesus, enabling them to work the works of Jesus and of God, upon the day of Pentecost, was a day of judgment in Jerusalem, declaring to all that had eyes to see, that Christ was at the right hand of God and that all those who had been concerned in putting him to death had thereby shown themselves the enemies of God and of man, whatever their professions might be. In modern times the Spirit of God has sometimes been so poured out on a community that all have been made sensible that God was de-

claring from heaven who were his and who were against him. "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." That man so perfectly after his own heart, shall be recognized as at the right hand of the Majesty on high, and all that is not conformed to that perfect humanity shall be seen to be under the condemnation of God. Christ's words shall judge men in the last day. In that day the question will at once be powerfully carried home to every heart, 'How have I been affected towards the words of Christ? Have I put aside my own ideas and those of the world to install the words of Jesus upon the throne of my being? Has my will been wedded to them rather than to my own predilections?' Now the battle of that great day of God Almighty is the conflict of the truth as it is in Christ, suddenly seen to be at the right hand of God, with all that in man which has refused to give way to it. The Lord is preparing for that day by scattering his forces all over the world, among all nations, tribes and tongues. God is now scattering the power of the holy people, that is, of those who look to Christ for righteousness and redemption, in a very remarkable way, dispersing them in all parts of the world. This sixth vial relates particularly to the era of modern missions, specially the last sixty years.

"Behold I come as a thief." A thief never comes in his own name, but, until the moment when his plundering begins, he disguises himself and appears as a well-disposed citizen. The comparison is intended to teach that people will be taken by surprise. There will be something in the advent very different from what they had anticipated. Strictly speaking it is not the Saviour, not the Judge who is the thief, but those to whom he comes, who now walk about clad in honours that do not belong to them, usurping an authority to which they have no right. Imagine a usurper upon a throne; he has occupied it so long that he persuades himself that it is rightly his and nobody else's. A stranger rendering some public service finds a place among those who wait upon the king, and is admitted to their confidences and learns their ways and their principles. Then at some opportune moment he reveals himself as the rightful sovereign, is hailed by the people and, followed by them, proceeds to the palace and confounds the guilty usurper and his followers by the irresistible evidence of his rightful claim and his perfect knowledge of their sinful schemes. "Blessed is he that watcheth and keepeth his garments." This is an expressive figure. The watchfulness here referred to is that which consists in keeping the word of Christ ever present to the mind and ever influential; not laying aside this or that doctrine because some pretended prophets assure you that such things are no longer obligatory. He that heareth these sayings of mine and keepeth them is like a man that built his house upon a rock.

"And he gathered them together unto a place called in the Hebrew tongue Armageddon." 16. This last word means the mount of Megiddo. In Judges v. 19 mention is made of the waters of Megiddo: a comparison with verse 21 and ch. iv. shows that these are the same as the river of Kishon. But it was at the river of Kishon, issuing from Mt. Carmel, that the priests of Baal were slain on the day when God bore testimony to Elijah on Mt. Carmel.

"The place called in the Hebrew tongue Armageddon" would seem therefore to indicate the bringing of the nations into such a position relatively to the truth as would facilitate their sudden ruin and confusion at the revelation of the righteous judgment of God. Instead of '*he* gathered them together,' it would be more proper to read "they" *i. e.* the spirits of demons. 14.

REMINISCENCES. CXLVII.

DIARY at sea, 1847.

October 2nd. Have read since I came on board, Memoirs of Grant, (Nestorian missionary,) Cheever's Lectures on Pilgrim's Progress, Hopkins' Lectures on the Evidences, Butler's Analogy, Chalmer's Bridgewater Treatise, Dibble's Sandwich Islands, Moffat's Southern Africa, Jenyns, Leslie, Littleton and Watson on the Evidences, Philosophy of the Plan of Salvation, Bogue's Evidences, Jenkyns' Union of the Spirit and the Church, Elijah the Tishbite, Thy Kingdom come.

October 14th. What a man thinks he needs for his happiness, that he desires. The thing that he is content to go without, he does not greatly desire. Whatever the believer desires, that he obtains from God by faith. It is then most important to know what he really does desire. What will this man be satisfied with, is the question in heaven. Will any thing short of Christ satisfy him? To make this known a great many things are offered him. If he refuses to be satisfied with any and with all of them, then it is known that he desires Christ indeed, and Christ is granted him. The next question is, How much of Christ does he desire? To make this known Christ is at first revealed but a little,—to see if he will not be satisfied with a little of Christ in conjunction with the good things of sense. If he absolutely refuses to be satisfied without more of Christ, and disdains the comforts of life, then more of Christ is given; little by little, however, the trial being continued all the way along until he is entirely crucified unto the world and the world unto him. Let me then examine myself by this test and ascertain the sources of my peace of mind and the degree in which the blessings I ask for, are essential to my contentment. My true interest is to dam up the sensual sources of gratification in order that I may be driven absolutely to Christ and his kingdom for enjoyment. I want to find my whole happiness in the advancement of Christ's cause, and I need to be wonderfully jealous of every thing that offers to please me in any way. We are a vast deal more sensual than we suspect. Sensuality is held in great contempt by the world; most men suppose themselves superior to the lusts of the flesh, because they are not so completely enthralled by them as they might be. I have made too little account of the appetites of men. After all, the great power of sin is probably in them. I have no doubt that the pleasure men take in eating suffices to keep thousands upon thousands away from Christ. It is constantly recurring, and is ever new. The thought of their meals is present with them a great part of the time. Men are almost always either hungry or full; and neither of these states is favourable to conviction of sin and desires for Christ. As for myself, I must hereafter, by the grace of God, accustom myself to choose the plainest food, so that I may cut off as far as possible this means of enjoyment and make it simply a means of life. Sleep too; I must guard against any undue fondness for this. Intellectual exercise too,—in a word, I must cultivate exclusively the desire for Christ's glory. The Lord help me. To delight ourselves in the Lord is to truly desire him. We are debtors not to the flesh to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. To live after the flesh is to satisfy the desires of the carnal nature, to let the flesh dictate in what way we shall enjoy ourselves. It is death and not life to be paying respect to our appetites. We must crucify the flesh with the affections and lusts. Does Christ say of me, he is mine? Then does he also say of me, Behold one who has crucified the flesh with affections and lusts thereof. When I remember what a deadly enemy the appetites are to mankind, destroying their souls forever, and consequently what an enemy to Christ, how ought I to hate them. When one of them says to me, Do this and please thyself, let me say, Get thee behind me, thou enemy of all righteousness. We should live soberly, righteously and godly. I have long been convinced that the sorest kind of fasting is not fasting from much food, but habitual fasting from pleasant food. At the same time this is more advantageous because it keeps food out of the thoughts. Paul considered it a most important matter to keep his body in subjection; he did not despise this temptation. Abstain from fleshly lusts which war against the soul.

Nov. 2nd. If I did but see the Lord always before me, the Lord who agonized, suffered and died, did but see him yearning over these sinners, and looking to me to bring them to him, did but habitually realize through faith that nothing pleases him but what tends to enlighten and convict and bless my fellowmen, and that this is perpetually the object of his desire, I would not shrink from what I now leave undone, and would not leave my work where I now leave it. What God does is to set before my mind motives to believe and he will never do any thing more than this; and whenever I do thoroughly believe, it will be because of the motives brought before my mind; if I ever believe it will be by abandoning the habit of looking for greater motives and acting just as though there were no greater, and as though no greater were needed. And oh what wickedness it is to insinuate that the motives actually before my mind, now and for a long time past, are inadequate.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

MY DEAR GUARDIAN,—Just two words.

1. I have but within the last fortnight experienced, that the Lord is as willing now, to heal by faith," as He was formerly, for He has spared my wife's life, in answer to many prayers.

I am sure, that a great number of your readers could add similar testimonies, for I know a Collector not far from Bombay who has experienced the same.

All to the Glory of God! But as in many cases the Glory of God becomes more manifest by "a happy end"—and a cheerful faith of the survivors, in many a case our faithful prayer is answered by "a happy end." This too I have experienced within the last month.

I can but say, that I am sure, that because our faith is not simple and child like enough. we do not see more miracles!

I will praise the Lord in secret and public, in time and in eternity, for what he has done to me in the last fortnight!

2. By intercourse with a learned Catholic I have found out, that he never has thought, how monstrous a mistake he made in praying to saints. When asked: Do you believe, that omnipresence and omniscience are only divine predicates, he answered, most certainly. "But if so, I told" him, then no other creature, neither Saint nor angel is omnipresent and omniscient. How is it then that you pray to Saints, who according to your own belief are

neither omnipresent nor omniscient ? . . . I am sure, thousands of Catholics do not think so deep that the invocation of a Saint preposes (setzt voraus) his omnipresence at least and implies its omniscience, else he could not know our real state.

If you should come across any body going home, leaving India for good, who would be willing to make his medicine chest a present to a travelling missionary "who has some knowledge of medicine," I would be very thankful if you would kindly procure it for me.

With my best wishes to the future prosperity of your cause, Believe me to be.

R. S.
Basel Evang. Mission.
Betigeri-Gadag, 11/11/81.

DEAR BRO.,—The first few days I spent in Paris and London I suffered from the cold, and felt that I must return to India as soon as possible to escape the severe winter weather. But I found the invigorating climate rapidly bracing up my system; and I now rather enjoy the cold. For I do not feel its severity as at first, and am experiencing such a return of strength and of youthful physical vivacity as I have not before felt for years. As the Lord is thus blessing this trip to my health, I am inclined to spend another month or two, to get all possible benefit from this northern air. But as I need exercise rather than rest, and especially as time is so short for precious souls, I expect to do all I can in the Lord's work while here. I shall probably labor in connection with one of the street-preaching missions during my stay.

I have visited various churches and missions and learned something of their work and methods. The Open-Air Mission, (Union) and the Salvation Army are among the most active in street work. The latter has some features quite like our early Methodism. In fact it is properly a branch of Methodism, as its originator and present leader was a Methodist minister, and his doctrines and most of his rules and methods are those of the Methodists, only adapted to the peculiarly aggressive mission work of the "Army."

After getting used to the heathen of India, there is a peculiar sadness in coming to see the pale-faced heathen of England as one meets them in this street mission work. Only the exceeding great and precious promises of God's immutable word can hold up the worker's heart amid this tempest of sin. What special unction of the Holy Ghost is needed to do any real lasting work! Bless God, much fruit has already been gathered. But alas,—the millions yet outside!

The Lord has been blessing my soul abundantly. I find strength in praying for India and our dear colaborers there. It is not probable that I shall return to India before the first of next year.

Yours in Jesus' Grace,
W. J. GLADWIN.

London, Oct. 20, 1881.
Care of U. S. Cousul, 53 a Old Broad Street.

SIR,—The singular title of the "Lion" Sermon attracted me to the church of St. Katherine Cree in Leadenhall St. last Sunday evening where I listened to a very able and interesting discourse delivered by the Rev. W. W. Whittemore D. D. As it may interest your readers I will give some particulars connected with the "Lion" Sermon. The preacher took for his text a part of the 6th verse of the 5th ch: of Jeremiah;—"Wherefore a lion out of the forest shall slay them";—and, after dwelling for some time on God's sovereignty over the animal creation, he related the somewhat remarkable circumstances under which this annual discourse was originated.

Sir John Gayor, a merchant of London eminent for his wealth, patriotic spirit and piety, undertook for commercial purposes a tour in the East in the year 1648. He travelled through Arabia, and while separated from his companions in the jungle a furious lion approached him. Sir John, believing himself to be in great danger, prayed to God on his knees for succour. This prayer was answered and the savage beast left him at once without, in the smallest degree, injuring the praying knight.

Upon his return to England Sir John Gayor bequeathed a sum of money to his parish church for the relief of the poor on condition that a sermon should be preached yearly to commemorate the marvellous deliverance vouchsafed him by God. Sir John encountered the lion on the 16th of October 1648 and on the same day of the following year the first sermon was preached. Sir John Gayor was Lord Mayor of London in 1647. He was a man who stood up boldly for civil liberty and was a bright example of christian piety and enlightened citizenship. He refused on one occasion to kneel before the House of Commons and was fined £500 in consequence, and was in danger of losing his head. He died in 1649 and was buried in the central aisle of St. Katherine Cree. The preacher concluded by pointing out how God may not always see fit to deliver us from physical danger, though we may derive consolation from knowing that He *can* do so; but as regards the great enemy of our souls "who goeth about like a roaring lion seeking whom he may devour" deliverance may always most certainly be obtained by trusting in the Lord Jesus Christ.

I am
Yours faithfully,
W. A.

London, Oct. 21st 1881.

NOTICES.

THE Members of the M. E. Church and all Christian friends are very cordially invited to a Social Gathering at the Temperance Coffee Room 3 Apollo Street Fort, on Monday the 21st Inatant at 7-30, P. M. to bid farewell to the Rev. O. Shreves and Mrs. Shreves on their leaving Bombay for their new field of labor.

BAPTIST CHURCH. Bellasis Road, Byculla. The Rev. E. S. Hume will (D.V.) preach at the Chapel to-morrow evening at 6 o'clock.

THE Rev. Dr. Murray Mitchell will (D.V.) deliver the first of a course of Lectures in the Hall of the Robert Money Institution, Esplanade, on Friday the 25th inst. at 5-15 P.M.

Subject:—NATIONAL RELIGION, HINDUISM AND CHRISTIANITY.

Epitome of News.

SATURDAY, NOVEMBER 12.

—The *Dnyan Prakash* publishes a letter from Sattara, in which the writer announces that he wants "a marriageable girl of the Deshasth Brahmin caste, aged 11," with certain peculiarities about nose and eyes, fair looking, and so on. The fewer relatives this lucky girl has, the better. However poor she may be, she will be adopted by a gentleman of the caste and at once married with a Jagirdar with a revenue of Rs. 1,50,000 a year.

—*Times of India*: In the current number of the *Quarterly Review* there is an article on the development of electric lighting, which, after going minutely over the historical and practical facts of the matter, concludes by saying: "We may confidently look forward to the time in the immediate future when gas-lamps for lighting purposes will be as obsolete as wooden torches, when every street in London will be lighted as brightly as Cheapside is at present, and when in every house the incandescent lamp will be substituted for the gas jet."

—*Bombay Gazette*: What will the editor of the *Bombay Guardian* say to the following paragraph in the *World*?—"The success of Messrs. Moody and Sankey and of 'General' Booth's Salvation Army is due to the fact that they provided a dull and weary class of the community, incapable of appreciating intellectual pleasures, whith a new amusement. The Americans worked on a system which, indeed, does not attempt to disguise this. The exhortations of the brother who talks are so constructed as to treat the Gospel as much as possible from the excruciatingly comic point of view. The hymns of the brother who is musical, and not rhetorical, are, like all our music-hall melodies, so constructed that the words mean as little as possible, and attention is concentrated on the tune, which is pretty, catching, and full of what the Scotch call 'lilt' and liveliness. To people who are tired of the funereal paslmody of the orthodox kind, and of the old style of sermons, and who, if they dare enter music-halls, are perhaps a little weary of their stale monotony also, a sermon full of jokes, relieved by hymns with rattling choruses, yields a most fresh and, therefore, piquant diversion. In the case of the Salvation Army 'General' Booth, its founder, had, besides these points, another in his favour. The lower orders in England have strong theatrical instincts, and are fond of all kinds of tawdry pageantry and masquerade. To these instincts and prepossessions 'General' Booth appealed, just as did the temperance societies when they suddenly began to disport themselves in the shabby cast-off plumes of Masonic mummery. He formed a band of disciples, and called them an 'Army.' He gave them nniforms and 'ranks' and 'titles;' and what will not the British cad do even to have the most shadowy right to wear a uniform, hold a rank, or sport a title, which, whatever may be its least signifies that he is, 'somebody'?"

No doubt there is a certain amount of truth in this views of the matter, but it would be a great mistake to suppose that it is the whole truth. "General" Booth, who once prayed for the present writer with great fervour, and then called upon all and sundry to "crush the devil's head," stamping desperately with his heel on the imaginary head of the metaphorical devil, is a man of very considerable rhetorical power and he does undoubtedly possess the faculty of evoking the enthusiasm of a certain unsophisticated class of minds. In another age he would have a very real army of fanatics at his command, and he would smite the Canaanites hip and thigh. It is not mere vanity which he appeals to, but a religious sentiment, the strength of which easily escapes the observation of those who only regard the externals of movements of the kind. The truth is, the power of fairly appreciating the nature and the intensity of the religious moods of others is one of the rarest of gifts.

MONDAY, NOVEMBER 41.

—*Times of India*; Simla: The Government have sanctioned another private enterprise, namely, the construction by Messrs. Burn and Co., Calcutta, of a Railway from Baidyanath Station on the East Indian Railway to Deoghur and Rahim. There will be no Government guarantee, and the land required is to be granted at a peppercorn rental. The length of the line is six miles, which is to be leased for a thousand years on the terms that the line is to be completed in twelve months from delivery of the land under penalty of R500 per week.

—Mr. R. Sewell, Madras Civil Service on Special Duty, reported to government from Trichinopoly as follows:—"I have just received intelligence of a discovery which may prove to be of the highest antiquarian importance. The deputy tahsildar of Jaggayapet division, Kistna district, writes that he has discovered, on a hill close to the town, certain ancient remains, which he has described to me, forwarding at the same time a drawing and a copy of an inscription. From his description, I am led to believe that the remains in question are those of an

ancient Buddhist Tope, similar to that at Amaravati, though smaller. These are apparently the remains of the entire circle of a sculptured marble rail like that at Amaravati, all buried under a mound composed of masses of large bricks and *debris*. He has sent me a drawing of one of those sculptured marbles and copy of an inscription thereon. The characters of the latter is that apparently, in which the later Pali inscriptions at Amaravati, were written, and the drawing is clearly Buddhist in design. Here, then, we have the germs of a discovery of a tope in much the same condition as the tope at Amaravati was before the Raja Venkatadiri Nayuda demolished it at the end of the last century.

Tuesday, November 15.

—The new Central Government offices at Simla are estimated, the Lahore paper says, to cost at least fifty-five lakhs of rupees. A wire tramway is to be constructed across the khud for the conveyance of stone, which will save the tedious laboriousness of having all carried by ones and twos on the backs of coolies for a distance of four miles.

—By way of answer to the recent manifestations of the Italian pilgrims in Rome, the Democratic party in Florence have organized a demonstration in honour of Savonarola, who, as we are reminded, was tortured and burnt in 1498 by the agents of Pope Alexander VI. The demonstration, which took place was of a simple and solemn character. The procession, with flags and music, repaired to the great square, where they deposited a crown of flowers upon the monument of the Italian preacher and reformer.

—The Coroner 's jury in the case of deaths caused by poisoning in a drain, in as follows: "That the deaths of the deceased were caused on the 2nd intant by suffocation, due to their having inhaled mephitic gas in a sewer into which they had gone. We are of opinion that the precautions in the standing orders of the Health Department are in some cases insufficient for the purpose of preserving life."

—Germany has sent no less than 130,802 emigrants to America this year; Ireland, 53,294; Sweden, 28,077; England, 22,151, and Norway 11,888.

—Seven converts from heathenism were baptized at Simla, Oct. 30th, making a total of thirty this year, in connection with the Simla Baptist Mission.

—*Lucknow Witness*: In the November number of *On Guard* the Rev. Mr. Gregson publishes a "Letter to His Excellency the Viceroy on the Abolition of the Rum Issue," pointing out the great evils which result from this issue, and urging that immediate steps be taken to stop it. The testimonies given from highest sources as to the needlessness and injuriousness of thus tempting the men to destroy themselves, ought to have great weight with the Government.

Mr. Gregson also points out that the Hill Beer now issued is much above the average alcoholic strength of ordinary English or German Beer, having no less than 9 per cent of alcohol instead of 4 or 6. This too should be remedied. But we fear it will not.

The figures of the Soldier's Total Abstinence Association for October are 7.855, as against 8,143 for September, and 7,511 for last May. The Middlesex Regiment, stationed at Rangoon, stands highest on the teetotal roll just now, having 326 abstainers.

Wednesday, November 16.

—*Times of India*; Alexandria, 4: On the 2nd October the *Egypte* newspaper published an historic article headed "L'Egypte d' autrefois et l'Egypte d'anjourdhui." Much of the matter of this article was borrowed from "The History of Egypt under the Government of Mohammad Ali," by Mr. Felix Mengin. The whole tenor of the article is historic and free from animus, but in it Omar is spoken of as "the fanatic heir of a false prophet;" and although further on Mohammad is declared to have changed the face of the globe, and to have proved himself a warrior, preacher and prophet, the few lines quoted above are said to have given great offence to the Ulemas and students, and to have excited the religious feelings of Mussulmans. Pressed by this party to punish the *Egypte*, the Minister for Foreign Affairs, on the 25th October, sent a *communiquè* to the editor, informing him that the allusions to Mahommad had wounded the religious sentiments of the majority of the population and that the "reproduction" of similar expressions would subject the paper to the utmost rigour of the law. Without, however, any further "reproduction" of expressions calculated to wound the religious sentiments of the people, on the very next day, Friday, the 28th October, for the very same expression for which the communiquè was adjudged, a further decree from the Minister for Foreign Affairs summarily ordered the suppression of the *Egypte*. As if a man were condemned one day to police supervision for a certain offence, and then next day without the least repetition of the offence the judge changed the sentence to penal srivitude for life! The *Egypte* ceased to appear on Friday and died hard. Of course, the director and chief editor will not sit down quietly under the blow. Formally protesting against such summary proceedings, contrary, as they maintain, to the several Press Laws in force, the proprietors will at once take steps to attack the Government in the Reformed Law Courts, and the action is likely to become one of the *causes cèlèbres* of Egypt.—Subsequently the editor was obliged to leave the country, to save his life.

—Baron Strousberg (a Berlin telegram says) has received the concession of a railway along the valley of the Euphrates.

—In consequence of the agreement come to by Prussia and England in 1840 to appoint an episcopal Bishop of Jerusalem each in turn, it now devolves on the Cabinet of Berlin to make the appointment, the see being vacant through the death of Bishop Barclay.

—It is reported that the Sultan has ordered the ruins of Solomon's Temple to be preserved, and the surrounding place to be cleared of rubbish. Near the place stands the Mosque of Omar, the revenue of which is said to be £150,000 a year. Hitherto this sum has been sent to Constantinople, but it is now to be appropriated to clearing the site of the temple. This act of the Sultan is believed to be a result of the visit of the Crown Prince of Austria to Jerusalem.

—When the Liverpool vessel, the Cyprian, had been dashed to pieces off Edern, and was about to go down, Captain Strachan discovered a poor, miserable boy, who had stowed himself away in the hope of getting a free passage. Unlocking his life belt, the captain lashed it upon the little stowaway saying, "Take this, my lad; I can swim ashore." The brave man, however, did not accomplish his task, the distance being too great, and like many a gallant sailor that day, he found a watery grave, whilst the lad was washed ashore to tell of the stranger's heroism.

—*Record*: Bishop Ryle, with a plainness and a directness which in an Episcopal utterance is most unusual, points out what, in his view, is one great cause of the advance of infidelity and irreligion, namely, the widespread decay within the Church of distinct doctrinal religion. The Bishop warns his hearers against this danger with an earnestness and power which we trust will make his words heard and listened to through the length and breadth of the Church of England. We are taught in Holy Scripture to expect a lasting antagonism between the Church and the world. If would seem that that antagonism is now directed to this definiteness of belief of which the Bishop speaks. In former days the Church had to struggle against persecution and rough repression. She may have to do so again, but undoubtedly her present dangers lie in quite a different direction. The world has, in a certain sense, taken the Church under her protection. Toleration is the watchword of modern religious thought. Most men are a little religious, but as it is considered unsophisticated to be very earnest about anything, so to be persuaded of the absolute and exclusive truth of any system of religious doctrine is to be guilty of pitiable narrowness. Men seem to have lost all sense of the responsibility under which they lie to use the means God has provided for the ascertainment of the truth. While in all matters of science, whether natural, mathematical, or moral, absolute certainty is demanded with ever-increasing rigorousness, in the matters which concern the next world the greatest uncertainty is taken as evidence of profound philosophy. Probably there was not more individual searching after the truth as to the great questions of a future life in former days than now, but then men were content to follow some teacher and to believe what he said. Now the humiliation of being the disciple of another, and the trouble of thinking for oneself are both saved by adherences to the modern gospel of uncertainty. Not only is the truth unattainable, and therefore not to be sought for, but there is no such thing as truth absolutely and really existing. Everything is true and everything is false. What is true in one country at one time, is false in another country at the same time, or in the same country at a different time. With this tendency in active vitality all around, it must be admitted that the Church is placed in a situation of grave difficulty and peril. None of us like to be thought narrow and bigoted, and the temptation therefore is strong, while retaining belief, perhaps, in all the doctrines in which we were brought up, to hold them in a different manner, that is, as a religious system suitable and right for ourselves, bul possibly less suitable, or altogether unsuitable, for another. This is what the Bishop of Liverpool aptly calls "Jelly-fish Christianity." Whatever may be its advantages for securing an easy-going tranquillity, or a "comprehensive Establishment," it has very little likeness to the aggressive, doctrinal religion of Christ and his Apostles.

—*Zion's Herald*: "The prompt and energetic manner with which the prosecution of the Star-Route swindlers was entered upon last Friday was hailed as the first step toward the fulfillment of the promise made by President Arthur in his inaugural. It was evident from the method of procedure thot the great duty of unearthing corruption and punishing offenders, which lay so near to the heart of the last President, will not suffer by any neglect on the part of his successor. Had President Arthur been wanting in disposition, the delay of a single day would, by the statute of limitations, have barred the prosecution of Gen. Brady and four of his accomplices. The action of the government in watching this risk, and filing an "information" before the District court, instead of laying the case before the grand jury, caused an unpleasant "surprise" to the conspirators, who have learned by this time that no social or political alliances will save them from the punishment which is sure to be meted out to them if guilty. It will be an important step towards the purifying of our "scandalous politics," when this corrupt ring receives its full exposure and appropriate penalty."

—*Record*; Milan, Oct. 22: A few words as to the convert from Rome, the Canon di Campello, postponing for the present fuller details. *Il Secolo*, of Milan, Oct. 1, says:—"The apostate, after having been twice severely handled by the *Osservatore Romano*, has written his own biography. It constitutes a most intimate study, an examination of conscience and at the same time a picture of the corruption of the Papal Court, and of the very discontented feelings with which many priests of good faith (di buona fede) view his departure. These priests, he says, are men of mature age, who have been looking for a reform springing from the Papacy

itself, and from whom he has often heard the exclamation, 'Oh, that I were twenty years younger!'—an exclamation which shows what they would do if they only had their robust youth again. This reveals another important fact; that there exists among the honest priests a conspiracy against the cardinals. To these men who vainly look for a reformation of the ceremonies of the Church from that impossible quarter the Papacy, Campello once said, 'Well, let ourselves make this Pope. You must know very well that to the clergy and people of Rome it belongs by Divine right to choose the Pope, and that it was exercised by them for twelve centuries without any opposition whatever until Pope Alexander III., under fear of death, took the right from us and usurped it himself. Let us, then, revindicate our right, defy the cardinals, and at the first vacancy of the Papal chair do our duty as Romans to use our utmost endeavour to exercise the right of election. Do you not see that the project is one which is in strict conformity with the laws of the sacred canons?' At this all the good priests (eremiti, or hermits) present were silent; until at length, bending first, and then raising erect their lean backs, they said, 'Very well, do it; put on paper your proposition, and we will discuss it.' Campello and four priests, upon this, carried out the idea, and a work was printed with the following title: 'Italian Catholic Society, for the revindication of rights belonging to Christian people, and especially to Roman citizens.'"

Thursday, November 17.

—The Str. *Malwa* with English mails left Aden for Bombay, Wednesday, 2 a. m.

—The fear of a deficient harvest in the Ahmednuggur Collectorate has been completely averted by copious rains that fell last week.

—The Madras *Mail* says:—On Friday the northern pier consisted of 3,876 feet of unbroken wall, on the top of which a railway was laid, and the sea end of which widened to 40 feet bore a Titan crane weighing 120 tons. Of this pier 2,400 feet remain intact; but 1,470 feet have been more or less damaged, and the Titan has fallen into the harbour. The southern pier measured 3,950 feet on Friday, and its sea extremity was widened to 38 feet, and on this platform a Titan crane, corresponding to the one on the other side of the opening into the harbour, stood; but it stands there no longer, as it was hurled into the Harbour, and 1,450 feet of the pier have been more or less damaged. The piers are intact from the shore to the curves; but from the curves where the piers turn round, and proceed parallel with the shore they have lost the greater part of their top tier of blocks, and the position of the walls is marked to-day by a ridge of broken water suggestive of a reef below. Consequsntly, a length of nearly 3,000 feet, out of a gross measurement of 7,820 feet of wall disappointed expectation, and the sea effected so clean a breach that the waves and surf within the harbour were even more formidable than those outside.

—*Bombay Gazette*; London, 15: Yesterday the Greek troops entered the port of Volo, and the cession of Thessaly by the Turks was thus completed. The difficulty with regard to the refusal of the Turks to give up the defiles of Kritiri and Zarcos, which command Larissa and Trikala, has been arranged in favour of the Turks. Trikala is a town 33 miles south-west of Larissa, in Thessaly.

An attempt was made to shoot Major-General W. L. D. Meares whilst he was returning home from church on Sunday at Ballymore. Eight persons were killed.

Friday, November 18.

—*Bombay Gazette*: We are glad to hear that a number of native gentlemen have been prompted by Mr. Wedderburn's article on the subject of Agricutural Banks, which we lately published, to take up the matter with a view to establishing such a bank, as an experiment, in a particular taluq. It is proposed to make the venture a matter of private enterprise entirely, Government being asked only to afford facilities for making recoveries from defaulters. The Ahmednagar taluq, we believe, bas been chosen as the most suitable, and a scheme is being prepared by Mr. Vishvanath Narayen Mandlik.

—Same; Lahore: Punishment has been awarded to the rioters in the recent disturbances in Multan. Seven Hindus and thirteen Mahomedans have been sentenced to terms of imprisonment varying from thirteen to five years for the Hindus and from seven to two years and a half for the Mahomedans. The highest sentence, 13 years and 9 moths' imprisonment, has been awarded to the Hindu who beat the butcher who brought the meat into the town on the 20th September, and who also set fire to the two musjids and took part in the rioting. Another Hindu, who assisted in beating the butcher and set fire to a musjid, got eight years and six months; two Mahomedans, for setting fire to the Hindu temples, got seven and five years' imprisonment respectively. Seven Mahomedans were sentenced to two years and six months each for setting fire to a Hindu temple, and four Hindus were sentenced to five years each for setting fire to a musjid.

—A Shanghai paper states that Li Hung-Chang bas lately presented a very remarkable memorial to the Emperor, which will, we hope, soon be published in the *Peking Gazette*. He proposes to sanction the establishment at Hongkong of an opium monopoly. It is to be in the hands of a company with a capital of $20,000,000, which shall purchase all the opium exported to China from India, or as much of it China may be able to consume, and then re-export it from Hongkong to other parts and places of consumption. The ostensible reason alleged by the Viceroy for this proposal is two-fold. In the first place, he says it would prove an economical measure, by enabling the Government to abolish the large number of *lekin* stations new existing all over the Empir; and secondly, it would put a stop to the evasion and misappropriation of *lekin* dues which now prevails, and the large amount of smuggling that goes on.

—Deaths last week, 415.

—Lord William Beresford is always coming to grief. Whilst playing polo at Agra the other day he dislocated his shoulder, and has now his left arm in a sling.

Selections.

PEARLS FROM OCEAN GROVE.

MRS. MARY D. JAMES.

Mrs. Palmer read Rom. 6; 11—"Reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord." She said, many years ago she was tempted to consider it presumption to reckon herself dead unto sin, &c., and expressing this to Father Merritt, he replied, "Never say it is presumption to believe the Word of God! It is presumption to doubt His Word."

Rev. Dr. Hanlon expressed his joy in the belief and realization of the glorious truth, that we may be dead indeed unto sin; and he was struck by this fact, that it is by being alive unto God that we may become dead indeed unto sin.

Mr. Moody, it was said, saw in the face of one of his hearers a shade of sadness. Speaking to her of her sad countenance, she replied, "O, I do want all that God will give me!" He said. "Do you believe in the finished work of Christ?" She replied, "Certainly I do."

He said the work of redemption was finished on the cross; but Christ's work is not finished in us: it is going on, and will continue to go on until the day of eternal redemption. "He worketh in us" continuously "both to will and to do of His own good pleasure," and will "fulfil all the good pleasure of His will and the work of faith with power:" and "the blood of Jesus Christ cleanseth" as momentarily applied.

A sister said: "I have been unable to understand what holiness means, and was seeking for all that it was my privilege to enjoy, when a voice spoke to my heart—'It is

'JESUS ONLY!'

"I replied, 'Yes—

'Thou, O Christ, art all I want,
More than all in Thee I find!'

"Then He manifested himself to me as my all-sufficient Savior, and I found in Him all my soul was longing for: He has met every want of my being."

A lawyer from Washington D. C., spoke of being in such a relation to God as to be entirely at His disposal, and He uses Him daily in his business capacity—at his office, mid the perplexing cares and engagements of his law business, opening a hundred letters a day, &c. One day an infidel called upon him, and he was an object sad to look upon, from the blasting and degrading influence of rum. It was with difficulty that he recognized in him an old friend—a college class-mate. He began to speak to him of the Friend of sinners, but his words were treated with contempt. The infidel said, "Robert Ingersoll convinced me that this is all a farce. There is no God." But the Christian lawyer, looking to God for arguments, was enabled to speak words that penetrated that wicked heart of unbelief—the skeptic was awakened and converted, and afterwards visited Ingersoll and told him he knew for himself that the religion of Christ was genuine, and labored to convince him of its truth. The blatant infidel listened attentively to the statements of the new convert, and said he had never been so impressed with anything he had heard in regard to the Gospel of Christ.

Thus God is using a lawyer in bringing souls to Jesus, because he is entirely devoted to the interests of His cause, and filled with the Holy Spirit.

Dr. Palmer spoke of

OUR FATHER'S WILL.

"In the provisions of His will the heirs are certainly all interested. Every one ought to be eager to claim thoir portion of the inheritance, and if any one fail to do so, it is his own fault that he is poor and destitute of spiritual good. How sad that so many are in that condition! Now, this matter of the Father's will is really slighted, and not regarded as a reality; but nevertheless, it is

A GLORIOUS REALITY,

and every one of us may be rich if we will avail ourselves of the provisions of the will as set forth in the blessed Bible."

Dr. Ward said he was reminded by these remarks about our Father's will, of an incident which is related in Professor Mahan's book on the "Baptism of the Spirit."

During the religious persecution in Scotland by the marauders, when Christians were forbidden to hold meetings for worship, under the penalty of arrest and imprisonment, one day a young Christian was on her way to a gathering of Christ's followers, and saw a company of marauders coming toward her. She knew there was no escape for her. She must meet them, and they would ask where she was going, and she must tell them the truth. Then the result would be punishment. But she said, "I will be true to God;" and lifting her heart to Him, asked for words to say to the persecutors. They hailed her, and asked, "Where are you going?" She replied, "There is a family meeting to-day. Our Elder Brother has died, and His will is to be read to the heirs. I am going there to hear it read." The leader said, Well, my good maiden, go, and I hope you will get a good portion of the estate."

The German woman, whose shining face always attest the truth of her words, said: "I am so happy! I praise te Lord for this *wonderful salvation!* O, 'tis wonderful, wonderful! Te first vas ven God dit forgive me my sins.

Ten I vas very happy; but I dit valk furter and furter in te good vay. Ten te precious bloot of Jesus vashed avay all my sins, and make my heart all pure and clean. Glory to God! Ten I go rejoicing all te time. I say, 'Ty will be done!' I trust all in Him! I Love Him so much! and He fill my heart mit joy, and make me so glat!"

Remarks were made by Mrs. Palmer on the words—

"A PECULIAR PEOPLE."

Of God's people it is said, they are "A peculiar people, that ye might show forth His praise who hath called you out of darkness into His marvelous light. Dr. Palmer said: "The word 'peculiar' is a very significant term. It means, separate from the world—unlike the world—set apart for God. Jesus said, 'Ye are a city set on a hill that cannot be hid;' and He surely would not set us on a hill to make a failure before the world—to show that our lives are a contradiction to His own statements as to what He is able to do in us and by us. He has set us on a hill that we may show forth all His praise, and glorify Him by presenting the power of His great salvation."

SOWING GOSPEL SEED.

A lady, in speaking of the duty of Christians to sow the good seed beside all waters, said, an excellent Christian woman who visited Ireland many years ago, was led to speak to her maid on the subject of her danger as a sinner, and said to her, "Thou art in the gall of bitterness and in the bonds of iniquity." The maid was apparently unmoved; but a young man heard the words, and thought, "If that is the condition of that young woman, what must be my condition?" Conviction seized him, and he sought and found Jesus. Then he spoke to a companion of his, and he became awakened and converted. Together they started forth to warn sinners, and the Holy Spirit attended their efforts with wonderful power in the salvation of souls. That was the beginning of the great revival in Ireland, which extended far and wide, and brought so many thousands under the influence of saving grace.

A lady missionary from Texas spoke of the difficulties in their work in that country, but God had been their refuge and strength. Not more real and tangible were the pillar of cloud by day and the pillar of fire by night to God's ancient people Israel, than was the Divine presence to them in their work.

"PERFECT LOVE CASTETH OUT FEAR."

Mrs. Gould, of Philadelphia, said, before she was wholly sanctified she was always anticipating evil. Whenever things were going well, she was afraid something might happen—her husband might be run over by the cars, or something dreadful might occur. But ever since she had been all the Lord's she could say, "I will not be afraid of evil tidings; my heart is fixed trusting in the Lord." "O, what perfect peace and rest," she added, "I find as the result of entire consecration to God! Perfect trust brings perfect peace, and this I have all the time. No matter how things go, well or ill, my peace flows on just like a river. Sometimes there is a little ripple on the surface, as when a stone is thrown into the water, but the deep flow of peace underneath is undisturbed—

"My life flows on in endless song,
Above earth's lamentation,"

and this has been my experience for ten years—ever since I was sanctified at this blessed Ocean Grove! It was here that I entered into this sweet rest of full salvation and found in Christ my all. Glory, glory to the Lamb!"

A sister said she used to be extremely nervous, and she thought she could not be as good a Christian as some people who were not afflicted as she was, but she had found that by giving herself over into the hands of the Almighty Physician, and believing in His power to save to the uttermost, she had been cured. And she now believed the best remedy for nervousness is full redemption through the blood of the Lamb.

OBTAINING VICTORY.

Mrs. Palmer said she once met with a lady who was in a very bad state of mind, and in the language of the 7th chapter of Romans was bewailing her proneness to evil, and the necessity of carrying about with her the "body of death," and she said to her, "Why, you have been reading the 7th chapter of Romans, but you have not read the 8th chapter, and they are not to be separated. Read the 8th, and you will see ths great deliverance provided for you." The desponding woman opened the Bible immediately, and read the 8th chapter, exclaiming, "Why, I never saw this before! I have read it so many times, but never saw my privilege before to be free in Christ Jesus. Why, how plain it is! How strange I should not have seen it!—how blind I was, spiritually blind! And this glorious liberty of the children of God is for me, *for me!*" And she claimed it, and was free indeed.

A deaf young lady, Phœbe Annin, gave in writing the following testimony:

"In my own experience of a silent life to outward things, Jesus has given me His blessed Holy Spirit, and my needs have all been met in Him. The name of Jesus is so full of comfort, and the blessed highway of holiness is open even to me! I am walking therein today, with Jesus as my companion. His precious blood covers me all over—glory to His precious name!"

Dr. Palmer said: "So many are saying, I can't live this life of holiness, my nature is so depraved, my hindrances are so many, the power of temptation is so great, &c. But God says, I will put my Spirit within you and cause you to live this life which you say you cannot live. Of course, you cannot live it of yourself, but God will cause you to do it by putting His Spirit within you."

Mrs. Palmer spoke of Prof. Upham's experience. He said he had given himself to God a hundred times before, but now he had done it with this addition—the belief that He gives himself to me! "The very moment I said those words, 'Jesus gives himself to me,' I felt in my heart His power to save me unto the uttermost." He said, "O, it is true that faith has power! Twenty-five years I have been a minister and a child of God, and never before realized this power." That was because he never before had taken hold of Christ as his complete Savior. The faith that says, He gives himself to me and saves me fully, is the faith which brings salvation.

"Sure if on Thee I dare rely,
The faith shall bring the power."

ONENESS WITH CHRIST.

BY H. W. S.

So many of God's children are crying out for a real and vital union with Christ, that it seems important to come to a right understanding of what it consists in, and how to realize it. And I have a few words to say about it, which have been of great practical use to myself, and I trust may be a help to some others.

There is one lesson in the Christian life that most of us are obliged to learn over, and over, and over, at every advanced step we take. I, myself, have had to learn it many times, and I often doubt whether I know it thoroughly yet. It is the lesson of not depending upon frames and feelings as the test or assurance of our spiritual condition. We learn it at one stage and about one thing, only to forget it as soon as a new stage is reached or a new question arises, when it has to be learned all over again.

I remember very well what a revelation it was to me when I first learned it. It was in the very earliest days of my Christian experience, and was in regard to forgiveness. I had no other thought but that my forgiveness depended upon my feelings; that if I felt sweet, and tender, and earnest, I was forgiven; but if I felt cold, and dead, and languid, I was not forgiven. Consequently my faith varied with my feelings, and I literally made the word of God of none effect by my own changing emotions. It was a grave dishonor to Him, but this I never dreamed of, and utter misery to me.

Finally some one told me, or else I read it in a book, that frames and feelings had nothing whatever to do with the matter; that my forgiveness was dependent upon how God felt, and not how I felt, and on what He had done, not on what my frame of mind might happen to be. This was a perfect revelation to me. My common sense laid hold of the idea at once, and I saw it was the only reasonable, as well as the only Scriptural ground, to take.

"Of course," I said to myself, "my feelings must depend upon what I know about it; it is always knowledge that controls feeling, not feeling knowledge. I have been turning the whole thing wrong end before. My forgiveness cannot in any possible way depend upon my feelings. I must find out first whether I am forgiven before I can expect to have any right feelings about it at all."

I saw also that my feelings after all depended very much on the state of my health; if my liver for instance was out of order I could not possibly have sweet joyous feelings, no matter how truly forgiven I might be. Our feelings are affected by a thousand things, over which we have no control,—by a rainy day, perhaps, or a fog, or some disappointment in our plans, or by the influence of some one's magnetism over us, or by any or all of our varied circumstances and surroundings. But God's word cannot be touched by any of these things, and I saw that if He *said* I was forgiven, then I was, no matter how I might feel. And as I soon found He did say so, all trouble on this point was over.

But at each step onward, I have been confronted by the same conflict between faith and feeling, my feelings always asserting their right to be the deciding element in each new question in the spiritual life. And every time the same ground has had to be gone over as to the foolishness and utter unreasonableness of trying to decide by feeling what *could* only be decided by God's word.

Now, on no point does this temptation more persistently assail a soul than on this of our real and practical oneness with Christ; and in nothing is the mistake more dangerous. It seems at the first sight as though this at least was a point which *must* be decided by feeling, and the soul turns inward to examine its own emotions, sure that, however wrong such a course may have been in all previous cases, here at least it is the right and scriptural thing to do.

I hope to prove in this article the fallacy of such reasoning.

Oneness with Christ must in the very nature of things consist in a Christ-like life and character. It is not what we *feel*, but what we *are*, that settles this question. No matter how exalted or intense our emotions on the subject may be, if there is not a likeness of character with Christ, a unity of aim and purpose, a similarity of thought and of action, there can be no real oneness.

This is plain common sense, and it is Scripture as well.

We speak of two people being one, and we mean that their purposes, and actions, and thoughts, and desires are alike. A friend may pour out upon us enthusiastic expressions of love, and unity, and oneness, but if that friend's aims, and actions, and ways of looking at things are exactly opposite to ours, we cannot feel there is any real oneness between us, notwithstanding all our affection for one another. To be truly one with another we must have the same likes and dislikes, the same joys and sorrows, the same hopes and fears. As some one says, we must look through one another's eyes, and think with one another's brains. This is, as I said above, only plain common sense.

And oneness with Christ can be judged by no other rule. It is out of the question to be one with Him in any other way than in the way of nature, and character, and life. Unless we are Christ-like in our thoughts and our ways we are not one with Him, no matter how we feel.

I have seen Christians with hardly one Christ-like attribute in their whole characters, who yet were so emotional and had such ecstatic feelings of love for Christ, as to think themselves justified in claiming the closest oneness with Him. I scarcely know a sadder sight. Surely our Lord meant to reach such cases when He said in Matt. vii. 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" He was not making here any arbitrary statement of God's will, but a simple announcement of the nature of things. Of course it must be so. It is like saying, "No man can enter the ranks of astronomers who is not an astronomer." Emotions will not make a man an astronomer, but life and action. He must *be* one, not merely *feel* that he is one.

There is no escape from this inexorable nature of things, and it pursues us here. Unless we are one with Christ as to character and life and action, we cannot be one with Him in any other way, for there is no other way. We must be "partakers of His nature" or we cannot be partakers of His life, for His life and His nature are one. Feeling avails nothing here.

I am afraid I have not made this point as clear as I want to, but must trust that the blessed Spirit will illuminate it to the minds of my readers.

And now for the application. First of all the warning.

The warning I address to the emotional natures among my readers. Dear friends, you are in great danger of being deceived by the very things upon which you rest most confidingly. Your emotions, which are such a joy to you, are likely to become your pitfalls. You *feel* so near Christ and so united to Him, that you think it must be real; and over-looking the absolute necessity of Christ-likeness of character and walk, you are building your hopes and your confidence on your delightful emotions and exalted feelings, and think you must be one with Him, or you could not have such rich and holy experiences.

Now it is a psychological fact that these or similar emotions can be produced by other causes than a purely divine influence, and that they are largely dependent upon temperament and physical conditions. It is most dangerous, therefore, to make them a test of your spiritual union with Christ. It may result in just such a grievous self-deception as our Lord warns against in Luke vi. 46—49, "And why call ye me, Lord, Lord, and do not the things which I say?" Your soul delights perhaps in calling Him, Lord, Lord, but are you *doing* the things which He said; for this is the important point after all, He tells us.

If, therefore, led by your feelings, you are saying in meetings, or among your friends, or even in your own heart before the Lord, that you are abiding in Him, let me entreat of you to take home to yourself in solemn consideration these words of the Holy Ghost, "He that saith he abideth in Him, ought himself so to walk, even as He walked."

Unless you are thus walking, you cannot possibly be abiding in Him, no matter how much you may feel as if you were.

If you want to know what sort of a walk this will have to be, 1 Peter ii. 20-23 will tell you: "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but commited himself to him that judgeth righteously."

If, therefore, you follow in His steps, you must be sweet to those who are cross to you; must bear everything and make no complaints; when you are reviled you must not revile again; you must consent to be trampled on, as Christ was, and feel nothing but love in return; you must seek the honor of others rather than your own; you must take the lowest place, and be the servant of all, as Christ was; you must literally and truly love your enemies and do good to them that despitefully use you: you must, in short, live a Christ-like life, and manifest outwardly as well as feel inwardly a Christ-like spirit, and must walk among men as He walked among them. This, dear friends, is what it is to be one with Christ. And if all this is not your life according to your measure, then you are not one with Him, no matter how ecstatic or exalted your feelings may be. This is my lesson of warning. (Abridged from *Times of Refreshing.*)

MR. MOODY AS A PREACHER.

BY REV. R. LEITCH, NEWCASTLE.

WHAT is the secret of Mr. Moody's great power as a preacher? That is a question which has been often asked, both in this country and in America. Having heard him several times since he began his new campaign in Newcastle-on-Tyne, the same question has forced itself upon my mind. That he has marvellous power over an audience no one can deny. His is *telling* preaching. It goes right home to the conscience and the heart. His power over the largest audience is very striking. I have noticed that he can as easily hold the attention of 2000 or 3000 people as most men could that of ten or dozen.

How is this? Because he *talks* to them. He does not preach *before* them, or *above* them, but *to* them. One secret of his power is that he has *thoroughly mastered* the subject that he is talking about; his whole soul has been steeped in it.

He has marvellous *self-possession.* That he never loses. The other evening a woman brought a baby into the meeting. It cried bitterly; and so great was the crowd that the poor woman seemed afraid to attempt to go out. Mr. Moody made a little halfplayful allusion to the child, and them went on perfectly at his ease.

The thorough *naturalness* of his mode of address is also another striking feature. He has no pulpit *mannerisms.* He *speaks*; he does not *preach.* He talks to thousands as he would to one.

He never dwells too long upon one point. Some preachers, when they get a fresh idea or illustration, dwell upon it until all the life has gone out of it. Mr. Moody gives it, and passes on.

His illustrations are *homely.* They are such as the common mind can easily grasp. Speaking the other night about the sinner being angry when he is convicted of sin by the Holy Spirit, he said: "It is just like a mother waking her sleeping babe; the child is fretful—very angry, it may be." Everyone could at once see the point he wished to illustrate. The sinner is not willing to be awakened out of his sleep of sin.

Speaking of mere *earnestness* not being enough in the matter of salvation, he said: "You go into any of your banks and present a cheque for £100. The cashier looks at you and asks if you have an account there. 'No,' you reply, 'but I am *terribly in earnest*; I need the money very much.' He would turn to you and say, 'That is not the way we do business here!'" In this way did he show that mere earnestness would not do to get a man out of his difficulties in temporal matters; and if not in temporal, so neither would it in spiritual matters.

He uses simple Saxon words. If he can find a word of one syllable to express his meaning, he will not use one of three. In this respect he reminds one forcibly of John Bunyan. His sermons, too, are full of *pithy* sayings. For example, speaking of the Spirit, he said, "The Holy Spirit will not dwell in a *tomb.*" He was showing that the heart must be *cleansed* for being the Spirit's dwelling-place. "The living water must flow in before it can flow out." When showing that it is through his people that the Saviour influences the world, he said, "The *vine* does not produce the fruit; it is the *branches* that do so." Speaking of the grace of God enabling his ancient servants to see "things to come," he said, "Abraham was a longsighted man. He saw Christ's day afar off. Stephen was a long-sighted man. 'He looked up to heaven,' &c. John in Patmos was long-sighted. Why, he saw down to the end of time, 'the things that should be hereafter.'"

Mr. Moody is still the man of the "*one Book.*" He may not be well versed in human literature, but he knows well what God has put in that grand old Book. If he is not an "eloquent" man in the sense in which the world understands eloquence, he is at least "mighty in the Scriptures." The Word of Christ dwells in him richly in all wisdom and understanding. This gives him power. He does not speculate; he does not philosophize; He does not quote poetry; he simply tells what God has said in his own Word—and, after all, there is no preaching so effectual and so useful and so fresh. One comes away from one of Mr. Moody's services, especially a Bible-reading, feeling better pleased than ever with his Bible.

Added to all these, however, there is great *spiritual* power—such power as only a man who is filled with the Holy Spirit possesses. The Holy Ghost is resting upon him, and this gives him holy boldness, great tenderness and persuasiveness, and true humility, and makes what he says tell with mighty effect.

Thankful for what God has done *for* his honoured servant and done *by* him, let us still continue to bear him up in prayer. May much true prayer go up from all believing hearts that his servant may be made a great blessing to thousands and tens of thousands of precious souls! Many Christian workers in Newcastle have been greatly refreshed by the visit of our dear brethren, and several souls, as I can testify from personal observation, have been "translated out of darkness into marvellous light." May all that has been given prove to be only a few drops before a most abundant shower! "I will pour water upon him that is thirsty, and floods upon the dry ground."

THE DEATH OF LIEUTENANT-GENERAL COLIN MACKENZIE, C.B.

THE death of this gallant and distinguished officer at the age of 75 has been prominently mentioned in the daily newspapers. The following is a copy of the circular sent to his private friends:—

"Lieut-General Colin Mackenzie departed this life in perfect peace, at The Hitchel, St. Margaret's-road, Edinburgh, 23rd Oct., 1881, aged 75. His favourite text was 'Him that cometh unto me I will in no wise cast out."

The funeral took place yesterday at the Grange Cemetery, followed by the friends by whom he was beloved and honoured.

In one of the notices to which we have alluded in a London daily journal it is remarked that the death of General Mackenzie will draw from the scene a veteran who in his early career "played a romantic part in more than one of the most stirring events of Indian history." Entering the army in 1826, he served in 1834 with Generrl Lindsay's column in Coorg, which was employed in the only conquest which Lord William Bentinck's pacific policy allowed that wise Indian Governor-General to interrupt for a moment his noble plans for the elevation of the people of India, including

the abolition of Suttee, with other cruel and degrading superstitions. In 1841 General Mackenzie led the advanced guard in forcing the Khoord Cabul Pass, and was in actual attendance on Sir William McNaghten, the British Envoy, at the moment when by the orders and in the presence of Akbar Khan that unfortunate officer was treacherously murdered. He himself then owed his life to the friendly intervention of an Afghan chief; but for some time he was in peril of being sold for a slave to the Turcomans. Subsequently he defended the fort of Nishan Khan in the city of Cabul, and afterwards on the retreat forced his way through the enemy's lines, bringing off the wounded, with the women and children. In January, 1842, being with the prisoners, he was given up as a hostage at the special demand of Akbar Khan. He was twice sent disguised as an Afghan to negotiate with Gerneral Pollock at Candahar, and was employed as Political Charge of Prince Shahpur during the expedition to Istalif, and took a conspicuous part in the storming of that place in September, 1842. General Mackenzie raised and commanded the 4th Sikh Light Infantry on the frontier during the Punjab campaign in 1848-9; and in 1853 took possession of the ceded districts of Berar. During the Indian Mutiny his regiment revolted and attacked their commander, who, covered with wounds, was supposed at the moment to have received mortal injuries; but, under the blessing of God, his vigorous constitution, with a brave and trusting heart, enabled him to rally. His chief distinction is to be found in his zealous and persistent efforts to further Christian missions and Christian education in the East. Few men had a greater or more enlightened knowledge of the frontier politics of India, or a better acquaintance with the great men who, during the last fifty years, have governed our Indian Empire. With reference to Afghan policy he warmly supported that of Lord Lawrence, holding that the Afghan tribes, if left to themselves, would form a safer barrier against Russian aggressive ambition than any that could be effected by vain attempts, short of extermination, to crush their long-cherished and deeply passionate love of independence. General Mackenzie was repeatedly thanked by Government for his services in India, and was nominated a Companion of the Order of the Bath. He married Miss Helen Douglas, daughter of Admiral J. E. Douglas. (*Record*).

Miscellany.

—From an address on "Methodism a Power in Society," delivered before the Æcumenical Methodist Conference, by Rev. Wm. Arthur, D. D.:

When we speak of purifying and elevating society the terms are so large that they lead us to think of a purified and elevated discharge of every duty arising out of any social relation whatever, from the relations of wedlock up to those of empire with empire. It is the mission of the Christian Church viewed on its social side to bring about a purified and elevated discharge of all such duties. And as a portion of that church Methodism has been called to do its part in fulfillment of this benign mission.

It is admitted on all hands that the age in which Methodism took its rise was one in which society taken in every sense abounded in moral evils. The mode in which the new form of Christian energy grappled with those evils was not by special organizations directed against this or that vice. It aimed at making good men and good women, assured that every one of these would become the centre of moral forces repelling evil in society and attracting good. It loudly called on every wrong-doer to repent. Even where this call was unheeded it awoke a consciousness of liability to rebuke; often a consciousness that the rebuke was well merited. But where-ever it was obeyed the turning from his ways of one evil doer conveyed a rebuke to his fellow-sinners—a rebuke more penetrating than words could give and one which coupled condemnation of sin with an example of emancipation from its thraldom. In the society to which every converted sinner belonged his new life operated as a lever for its purification and elevation. And the total purifying and elevating force exerted in any one neighborhood by Methodism would always be closely proportioned, first to the numbers who were converted by its instrumentality and secondly by the degree of holy living attained to by such converts.

All the miners in a gang, all the colliers in a pit, all the soldiers in a company, all the laborers on a farm, witnessing the new life of one or two comrades, would be conscious of a new sort of moral appeal addressing itself to their sense of right and wrong. And so in any group of men in business or professions or in any social circle, the change of some acquaintances from a vicious life to a godly one would send rebukes shooting into many consciences, and even if these rebukes were resented they would tend to form a moral sentiment higher than would have existed had they never been felt.

In proportion to the frequency of conversions would always be the iteration of such practical appeals to conscience and in that proportion also would be their cumulative effect in creating a higher moral tone. But one man preeminent for righteousness, one whose happy, blameless, benevolent, useful living rose far above the common level even of religious people would in this respect produce more impression on a neighborhood than would a considerable number of sincere but stumbling Christians. Of such bright and warm-hearted servants of God and man the Methodist revival ever and anon raised up examples which were fair to look upon; men who made their careless neighbours say in their hearts: "If there be little in other people's religion, there is reality in his." And this effect once produced in any mind, not only are the ideas of duty and virtue arrayed to that mind in new forms, but they are connected with the supreme spring of motive, the rememberance of God. The great sinner converted into a believer was in popular language the monument of grace. But a still greater monument—one whose long-sustained influence commemorated the sufficiency of grace in all the changes of life—was the man whom the young had always known as a saint, whom the old hardly remembered as a wordly man, and whom old and young would trust as the friend of all, the enemy of none; a man whose presence made goodness appear sweet and made a sinful action appear as something which could not be just then done. Doubtless there were to be found among the Methodist examples of the sour moralist or perhaps, by exception exceedingly rare, of the cynical one; but such men were not of the Methodist type and rather limited than extended the moral effect of the movemont It was the men and women who were happy in their holiness and holy in their happiness who among the Methodists, as in every branch of the church, effectively fulfilled their mission in purifying and elevating society.

When the spectacle opposed to daily observation in a neighborhood became that not only of a holy man or of a holy woman but of a couple walking together in holiness and ordering their house so as to make it to their own children the brightest spot on earth, and a spot from which it seemed not hard to go to heaven and to make it to the common conscience of the neighborhood an example of a such a home as, were it copied everywhere, would make earth the tranquil abode of a happy household; when the spectacle took this form the moral sentiment of the neighborhood was insensibly, but in a very high degree, purified and elevated. Homes where family affections, family virtues, family instruction, family training are animated by the love of God and man, homes where all these bask in the warmth of a domestic hearth, which, lighted by fire from heaven, is fed with fuel drawn from all the accessible fields of earth, easily become generating centres of social power, centres where is generated that kind of power, that purifies and elevates. Of all good soldiers who in the Methodist ranks have fought against sin, fought for righteousness and peace, how large has been the proportion who traced back their impulse and decision so to spend their days to the happy influence of home, sweet, sweet home. In that one community wherein meet together parents and children, brothers and sisters, masters and servants, lies the germ of all institutions whereof the ruling elements are authority, law, order, obedience, equal rights and a common loyalty to a common interest. Methodist moral influence was first and most largely personal; it was also domestic; but from the first it futher and in a form altogether its own became social.

Even in Christendom what men call company had been generally devoted only to eating, drinking and amusements. If men when they meet in company abstained from trying to make one another silly or wicked, if they did not either stimulate themselves or tempt others to conduct and speech of questionable tendency, if they avoided profanity, gambling, intemperance and indecorum, they were taken to have carried social morals to a high level. In fact one of the most frequent and most accepted pleas in mitigation of blame for misconduct waa "company." For men to meet in company in order to make one another wiser and better was looked upon as belonging rather to the exotic culture of a few philosophers or ascetics than to everyday institutions for common men and women.

Early amid the movements of the Methodist revival sprang up a new form of company. Common men and women, common youths and maidens, met together in small companies on purpose to help one another to love God more and serve Him better, to help one another to bear their burdens cheerfully, to do their daily tasks thoroughly, to fight a good fight against all sin, to love their neighbors and to spread on earth the kingdom of heaven. This fellowship brought out the best ideas of the thoughtful, the most practical maxims of the prudent, the holiest aspirations of the devout and the instructive experiences of all. It thus cleared and broadened for each person his ideal of his individual religious life and at the same time gave him a high conception of what human intercourse might be. It marvelously augmented the self-diffusing force of Methodist moral influence. From the weekly class meeting went out often, as live coals from the altar, souls intent on kindling a fire which earth and hell might strive to quench and strive in vain. For in feeling on the one hand what a blessing human fellowship might be made, and remembering on the other hand how frequently society wrought the ruin of the young and capable, the Methodist did not regard his own happier lot as due either to personal merit on his part or to a partiality on the part of God for him above other men. He believed that he, a sinner, had found grace, and that similar grace, without price and without stint, was free for all sinners.

This persuasion of the freeness of grace for all was one important limb of that compound lever which Methodist moral influence brought to bear for the elevation of society. A related limb of the same compound lever was the persuasion that the laws and precepts of Christianity were all intended to be practically carried into life and action and that the grace of God was of sufficiency equal to that practical end. No man was so far fallen as to be below the reach of the grace of God. No precept was so high up as to be above the reach of the grace of God. Therefore did the Methodist aim at purifying not here and there a few, but the whole human race; and aimed also at elevating it even to the stature of a perfect man in Christ.

And the work of forwarding this purification and elevation was not merely professional or official. Each member who had the fire in him

found his own sphere for action somehow. The work of the pastor and teacher was one; that of the private member another. The spontaneous action of private members was the measure of the diffusive force of the central power.

Another agent was the itinerant character of the ministry, by means of which an influence intense at any one point was carried over wide surfaces. The periodical appearance in a quiet country town in a lone farm-house or among poineer settlers in newly-opened tracts of a bold witness against prevalent sins and a fervent advocate of every neglected virtue was a social power of no small account. The homes into which these travellers were received on their rounds were often of the humblest; and not unfrequently were they the first in their neighborhood to rise out of the level of their class and begin a movement upward. In homes of a different class it often appeared that the one which received the preacher on his round was the one where first hospitality ceased to be connected with intemperance and whence first there went out through the vicinity an influence in favor of purer family life.

Another element of moral influence that operated silently but profoundly was the discipline exercised in the Methodist churches over both ministers and members. Men will fall and the common conscience, recognizing this fact, does not condemn a system merely on account of lapses on the part of some adherents, unless the system covers them. But so often had the spectacle been exhibited—one directly tending to demoralize a community—the spectacle of a minister fallen from Christain morals and yet upheld by church authority in charge of the souls and morals of a community—so common, indeed, had this spectacle long been in the non-reformed churches, and so frequent had it become in the reformed ones, that the public conscience, though never at rest on the subject, had almost ceased to revolt. The evidence which soon came to light that if in the Methodist churches a minister fell he could by a discipline of easy procedure and prompt issue be deposed was in itself no small contribution towards forming a conscience on the consistency of public men. And as to private members, when the neighbors of a man found that his life no longer responded to his profession and began to think ill of the Church, they sometimes learned that she had required him to choose between his sins and her fellowship and that on giving proof that he adhered te his sins he had been severed from that fellowship, whereupon they began to feel a new moral impression, an impression that with some Christianity was in earnest.

TELEGRAPHIC NEWS.

Paris, November 10th: M. Jules Ferry has resigned the Premiership, and M. Gambetta has been charged with the formation of a new Ministry.

Constantinople, 10th: The Porte has rejected the demands made by M. Nouikoff (Russian Ambassador) in connection with the settlement of Turkish finances.

Ismailia, 12th: The s.s. Inchmornish has broken down in the small lake of Charmal.

Paris, 12th: M. Gambetta succeeds M. Jules Ferrry as President of the Council of Ministers without portfolio. M. Leon Say has been appointed Minister of Finance; M. Freycinet, Minister of Foreign Affairs; and General Campenon, Minister of War. The other Ministers have not yet been appointed.

Aden, 13th: The s.s. Madura, which has arrived here, has brought from the Chagos Archipelago thirty-nine of the passengers and crew (including the captain) of the steamer Konig der Nederlanden, which foundered at sea.—H. M. Gunboat Ready was at Diego Garcia on the 30th October, and was shortly to proceed to the Maldives in search of the remainder of the survivors.

London, 13th: Latest advices state that the mortality from cholera at Mecca has increased to 200 deaths daily. The pilgrims have left.

Constantinople, 13th: The Russian Ambassador has modified his demands respecting the war indemnity, and will not oppose the prior claims of foreign bondholders.

Rome, 13th: A terrible explosion in a sulphur mine in Sicily has occured, resulting in the death of fifty miners.

London, 14th: An important seizure of Fenian arms and documents has been made at Bradford, Yorkshire.—Latest advices from New Zealand state that further arrests of Maoris have been made.—The trial of Te Whiti for sedition has commenced.

Paris, 14th: M. Freycinet and M. Leon Say having withdrawn, M. Gambetta assumes the office of Foreign Minister, and M. Allain-Targe becomes Minister of Finance.—M. Rousseau has been appointed Minister of the Interior.—M. Rouvier has been appointed Minister of Commerce.—The other members of the Ministry are comparatively new men.—The appointment of M. Paul Bert as Minister of Public Instruction is unpopular.

London, 14th: The Marquis of Salisbury, speaking at Bristol to day, denounced the confiscating character of some of the decisions of the Irish Land Commission, and said he wished the Marquis of Hartington had greater influence in the Cabinet.—Lord Ebrington, Liberal candidate, has been elected, by a large majority, M P. for Tiverton, in the place of the Right Hon. W. N. Massey, the deceased member.

New York, 14th: The trial of C. Guiteau, the assassin of the late President, commenced to-day. His behaviour is eccentric, and he is believed to be feigning insanity.

London, 15th: The *Official Gazette* publishes to-day a Royal Warrant transferring to the unemployed supernumerary list all Generals aged 62, and Lieutenant-Generals aged 67, or those unemployed from five to seven years, and Colonels aged 55 to 59.—Another Royal Warrant regulates the promotion of officers in the Indian Army. The fixed establishment of general officers, including the Staff Corps, will be 4 Generals, 13 Lieutenant-Generals, and 38 Major-Generals.

Paris, 15th: M. Gambetta, in his programme issued to-day, states that his aim will be the introduction of gradual reforms, the extension of commerce by treaties, and the preservation of peace at home and abroad.—Count de Saint Vallier, the French Ambassador at Berlin, and General Chanzy, the French Ambassador at St. Petersburg, have resigned.

Washington, 15th: President Arthur, on receiving to-day the Hon. L. S. Sackvill-West, on the occasion of the latter presenting his credentials as the new British Minister at Washington, said that he (the President) would do his utmost to increase the harmony and good-will at present existing between England and the United States.

London, 16th: The two Royal Warrants published in yesterday's *Official Gazette* both have reference to the Indian Army.—A despatch from Lord Granville to Sir E. Malet (British Consul-General in Egypt) has been published, which states that British policy in Egypt is solely directed towards the promotion of the prosperity and liberty of that country. It urges the necessity of reforms and eulogises the efforts made by Cherif Pacha to introduce them, and in conclusion says that the tie between Egypt and Turkey is the best safeguard for excluding foreign interference.—Latest advices state that cholera has broken out at Jeddah, and that the mortality from cholera at Mecca on the 6th instant was 300.—Mr. W. I. Sendall, Assistant Secretary, Local Government Board, has been appointed Lieutenant-Governor of Natal.—Sir Evelyn Wood returns to England at the end of December.

Berlin, 16th: Interviews have taken place between Prince Bismarck and the Emperor of Germany. Perfect harmony prevails respecting internal policy, and Prince Bismarck has decided not to esign.

PASSENGERS SAILED.

Per P and O Str *Assam*, 17:

For Southampton.—Mrs Mallaby, Mrs Taylor, Messrs F W Allen, O Rathbone, Munro, R Proctor-Sims, and Thomas Lingard.

For Brindisi.—Col H A Brownlow, Col H Tyndall, Mrs Watson, Mrs F Corbett Singleton, Dr O Baker, Messrs T O Wilkinson, H C Conybeare, A Ellis, J G Smith, and E J Hardcastle.

For Venice.—Mr E H McDowell, and Mr a Pallis.

For Malta.—Mrs Spencer, Miss Spencer, 3 Children and 2 infants.

PASSENGERS ARRIVED.

Per P and O Str *Peshawar*, 15:

From London.—Mr and Mrs E J Barker, Mr and Mrs Beachcroft and two children, Rev H Bren, Miss Butler, Miss Cakebread, Mr and Mrs D M Gardner and infant, Mrs John Gordon, Mrs Gordon, Mr and Mrs W Holder and two infants, Col Cordner, Mrs F Cowie, Miss Davis, Mrs Deas, Miss Finlay, Miss Gordon, Rev E Guilford, Mrs Harcourt, Miss Elder, Miss D Hughes, Miss Hughes, Mr and Mrs Irvine, Mrs Keily and infant, Dr Finlay, Mrs W Loch, Miss McNeal, Major A H Mayhew, Mr and Mrs A Phillips, and infant, Mr and Mrs D Rae and two children, Mr and Mrs M G Stewart, Mrs G Trevor, Mr, Mrs and Miss Waddington, Miss L Watkins, Mr and Mrs Wilsworth child and infant, Mrs Welsh and two children, Mr and Mrs Holland and two children, Miss O'Sullivan, Messrs W A Benson, G Biddle, G Clarke, Gatley, F B Goodwin, P T Davis, H Edmeads, W M Laidlaw, Kenyon, Macrae, G F Ogilvie, C Sharpe, G N Taylor, R F Wood, H Woodward, J G Single, and Stevens.

From Brindisi.—Mrs Bartlett, Miss Brown, Mr and Mrs Evans and two children, Col and Mrs Gunning and child, Lord and Lady Lawrence, Mr and Mrs Oxenham, Dr and Miss Planck, Major M Stockley, Major C F Thomas, Mr and Mrs C Vowell, Mrs Pugh and infant, Capt Thomas, Messrs T S Anderson, W H Bennett, D Cameron, J Burgess, Cousens, Pemberton, W C Furnivall, C E Gouldsbury, G Gregory, C J Groom, Harraden, Jervis, Leamond, J Murdoch, L P Pugh, A Sandeman, H Tweely, J Tweedy, C Wyatt, and Wrench.

From Venice.—Mr and Mrs Blake, Miss Bernard, Mr and Mrs Rivett-Carnac, Miss Cunliffe, Mr and Mrs Hubner, Mr and Mrs Solomon and two infants, Mr W and Miss Thomson, Mr and Mrs Bullock, Mr and Mrs Buyers, Messrs G G Anderson, C M Cunliffe, Hughenden, Bake, H A Bryce, Lowe, E O'Brien, Paroli, and G Yule.

From Malta.—Mrs Irvin and infant.

From Suez.—Mr Sehner.

From Aden.—Mr J T Williams, C Fermigis, and H Baker.

Per Str *Sumatra*, 16:

From Genoa.—Mrs Barton Mr Marks Mr and Mrs Love Mrs Henke Mr Olcese Mr Willis Mr and Mrs Watson Mr and Mrs Valery Mr L T Hawkins Captain Troloppe Mrs Hatton Mrs Clarke Mr Peel Rev and Mrs Baring Mr Hardy Mr and Mrs Miller and 1 child Mrs Clayton Mrs Wanton Mr Catchpool Mrs Blake Mr Henke Colonel C Smith Mr and Mrs Higgins Mrs Smith Miss Smith Mr Otto Schiller Mr Payne Mr Macfarlane Captain C Scott and Mr G F Lamb.

From Naples.—Mr Leonardo de Mango Mr Hardy Mrs Mylne Mr Viggiani Mr Bruce Miss Damati and Master Damati.

Domestic Occurrence.

BIRTH.

CATLEY—Sept 17th, 1881, at Igatpuri, the wife of T P Catley of a daughter.

MARRIAGES.

BROOME—KING—November 7th at the Byculla Church Bombay, by the Rev G C Reynell William Arthur Broome, Esq, Captain Bombay Staff Corps (2nd Belooch Regiment), to Amy Stuart, youngest daughter of George King, Esq, of Gowrie, Darling Downs, Queensland.

ANDERSON—COLLINS—November 14th, at St Mary's Church, Poona, by the Rev A O Walsh, George Arthur Anderson, youngest son of Col W C Anderson (Bombay Staff Corps), to Ada, eldest daughter of William Collins, Esq, of Belfast.

SPRATT—CUNLIFFE—November 15th, at the Cathedral, Bombay, Major E Spratt, 1st Battalion Worcestershire Regiment, son of Admiral Spratt, C B, to Amy Cunliffe, second daughter of Roza Cunliffe, Esq, of Stoneleigh, Tunbridge Wells.

PENNY—CUNNINGHAM—November 15th, at Christ Church Byculla, by the Rev G C Reynell, M A, Edmund Penny, D P W, to Ellen Margaret (Nellie) second daughter of Major-General Percy Scudamore Cunningham, late Commandant 3rd M N I.

SMITH—DANIELL—November 16th at St Thomas' Cathedral Bombay, by the Rev F F Sharpin M A William Smith to Ada Aliee Rose younger daughter of the late David Daniell Esquire of Madras.

DEATH.

CATLEY—Nov 5th, 1881, at Bombay, Deborah, the beloved wife of T P Catley, aged 29 years, 1 month and 11 days. Jesus took her.

"BOMBAY GUARDIAN."

Subscriptions received from 12th to 19th November 1881.

Indian Christian, Association, 30th December 1880, Rs. 1-8; F. Lillywhite, 31st December 1881, Re. 1; J. C. Rogers, 9th July 1882, Rs 8; Rev. L. R. Janney, 31st December 1881, Rs. 1-10; (for Postage only) Rev. F. G. Davis, 31st December 1881, Rs. 1-10; (for Postage only) Krishna Chowey, 1st June 1882, Rs. 7-10; Major Nangle, 1st October 1882, Rs. 7-10; R. Courteney, 3rd March 1882, Rs. 7-10.

New Advertisements.

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GENERAL REPORT

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T. H. HARRISON, M.C.P.
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Bombay, January, 1879.

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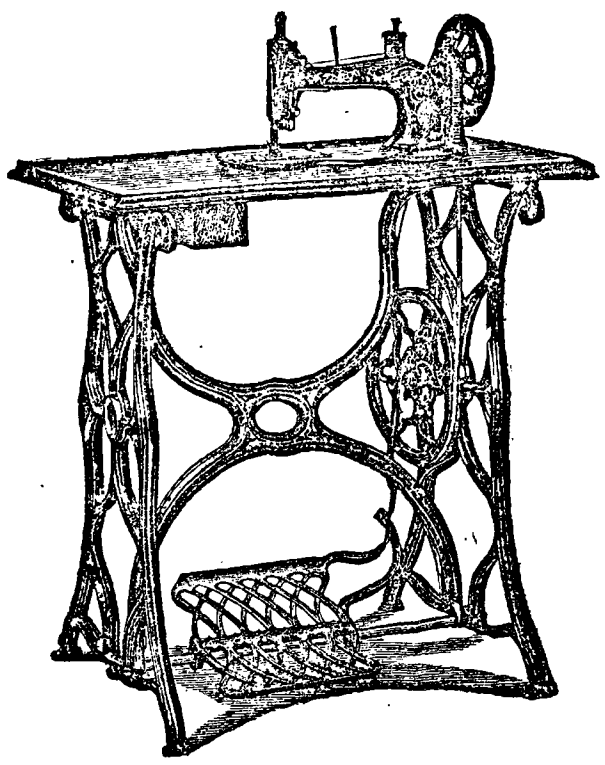

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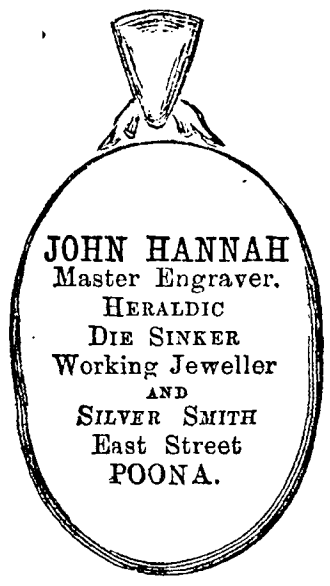

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